

KETUMATI BUDDHIST VIHARA [MANCHESTER]

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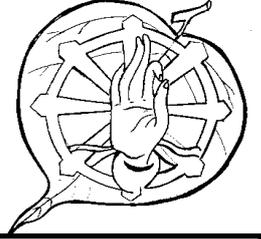
Ketumati Buddhist Vihara Trust –Registered Charity No:1078176

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NEWSLETTER

NAMO TASSA BHAGAVATO ARAHATO SAMMASAMBUD-



Volume 1

2006

EDITORIAL

New Year message from the Abbot of Ketumati Buddhist Vihara.

First of all, I would like to wish all of our supporters (Dayaka /Dayikas), well wishers and friends in the Dhamma a very happy New Year for 2007 on behalf of Ketumati Buddhist Vihara, Manchester.

Our temple started only a few years ago but, as you may well be aware, Ketumati Buddhist Vihara has become very successful during this short time. The fact that we are a well established institution today is thanks to the tireless work and generous support of all the resident monks, the members of the temple, well wishers and our friends in the Dhamma. During the last few years, we have been able to provide various opportunities and facilities for all the different age groups and individuals with different interests to learn and practice Dhamma. I would like to take this opportunity to outline some of the main activities organised by the Vihara.

Dhamma School

Learning Dhamma is very important for children in order to build a well-balanced and firm foundation for their lives. The Vihara understands this, and designs very special lessons on Buddhism for western-born children. At the end of the year an examination is held and certificates and rewards are given according to each child's achievements in order to encourage them. The school usually takes place on the second Sunday of each month, and all parents are cordially invited to send their children for these very important Dhamma classes.

Monthly Dhamma Sermon and Day Retreat.

The Vihara also invites venerable monks of great learning and long meditation experience to give our monthly Dhamma sermon. All the sermons are recorded and made available for free distribution at the Vihara. The talks usually take place on the first Saturday of the month, and on the Sunday following it there is normally a full-day retreat conducted by the visiting

monk. This event has been taking place for several years now and has proved popular.

Our Kathina Ceremony and Sri Lankan New Year Celebrations are well organised and well attended. In addition to these activities the Vihara has extended its services to other areas like higher education in Manchester and also to local Buddhist Groups in the area such as the Kendal Buddhist Group. The Head Monk of the Vihara organised a Buddhist Conference with the Buddhist Society of Manchester University, which was held at the Chinese temple in August 2006. This event was also well organised and well attended. The Vihara is now well established and provides services and opportunities for people of different social and cultural backgrounds and also different age groups to learn and practice Dhamma. But many people with traditional Buddhist backgrounds do not seem to be taking the maximum advantage from having the temple in this area.

As the abbot of the Vihara, I would like to invite everyone to take maximum advantage from the Vihara. The existing Vihara premises are not large enough to perform many of the activities of the temple. Therefore, it is now time to have adequate premises for us to provide opportunities to learn and practice Dhamma.

So, I would like to invite all of you to come forward and help the Vihara to fulfil this requirement.

May the Triple Gem bless you with a happy and peaceful life throughout the New Year - 2007, and also for many years to come.

May all beings be well and happy.

Manchester Buddhist Conference 2006

The Manchester Buddhist Conference 2006 was organised by Venerable Piyatissa from Ketumati Vihara, Venerable Miao Di from Fo Guang Shan temple as well as members of Manchester University Buddhist Society including James, Cathleen, Dennis, Joy and Oxana. It was held on Saturday 5 August at Fo Guang Shan temple, 540 Stretford Road, M16 9AF. Representatives from different Buddhist temples around Manchester including Theravada (Burmese, Thai, Sri Lankan, Samatha centre), Mahayana (Fo Guang Shan, Tibetan Kagyu



Ling and Longchen Foundation, and Rochdale Zen Retreat), and F W B O (Manchester Buddhist Centre) temples attended the conference, as well as Chris Ward from NBO

and a few people from Manchester University. There were total around forty participants including eleven monks and nuns from various traditions of Buddhism.

The conference started around 9:30 in the morning with a bit of meditation, then James from Buddhist Society gave a talk about running a Buddhist society in Manchester university and its issues and problems. Jennifer who is a PhD student gave a talk about the links between Buddhism and psychology, after which everyone had delicious vegetarian food from many different Buddhist countries. After the food, Reverend Master Bonati spoke about the importance of monastic practice to maintaining the purity of the Dharma. Then there was a panel discussion of monks and nuns, who told of their own background and their tradition, and how they felt about making progress in the spiritual life. Then Mahes and Ven Miaodi spoke about the approaches to death and care for dying people in Sri Lankan and Chinese Buddhist culture respectively. The day ended around 4:30 with a discussion on Buddhists coming together as a community, chaired by Valerie Roebuck. This included topics such as the needs of western and born Buddhists, what roles Buddhist centres can play, and what is their vision of the future of Buddhism in UK. We also decided to keep organising this conference to bring different Buddhists together every year, and Ven Miaodi kindly offered to let Fo Guang Shan be the venue in 2007 too.

In summary, it was a successful meeting, and some participants commented how nice it was to have followers of so many different Buddhist traditions meeting together in one place. We hope that this tradition would continue in future years as well. You can read about the conference in more detail at

<http://joyboseroyn.googlepages.com/conferencesummary>

By Joy Boss

A Brief History of the Buddhist Group of Kendal (Theravāda)

By Upāsaka Dhammika (Duncan Fisher)

Kendal is a market town of 28,000 people situated on the edge of the Lake District. In October 1991 Jacquetta Gomes, Gerry McCann and Michael Jackson from the Buddhist Society of Manchester founded a Theravāda group in the town. They chose Kendal because, although it had little history of Buddhism, the town felt very promising to them. The founders brought with them a wealth of Buddhist experience and the Late Ven. Dr. Balangoda Ānanda Maitreya Aggmahā Pandita and Ven. Henepola Gunaratana kindly agreed to be spiritual advisers. The new group also received help from Julian Holdsworth of the Theravāda group in Keswick, Moira Pagan of the Zen group in Lancaster and Lynne Irish who ran the Tibetan Group in Kendal.

In 1995 Mrs Gomes settled in the town with her husband Titus who kindly agreed to share his deep knowledge of Dhamma by teaching in the group. Over the years, six lay people from the group have become Upāsakas: Sudharma, Chanda, Sumedha, Mahinda, Punna and Dhammika. In the late 1990's Mr & Mrs Gomes visited the newly established Ketumati Buddhist Vihara. While they were there, Ven. Piyatissa kindly agreed to visit the Kendal group. Those visits have continued ever since and have been of great benefit to the group. Ven. Piyatissa has subsequently given the Ajivatthamaka Sila for life to Upasakas Sumedha, Mahinda and Punna. By 2002 Ven. Piyatissa had conferred the status of Dhamma Teacher on both Sumedha and Mahinda. During the Ketumati Vesak celebrations in 2006 the Dhamma teachers in the group received Sangha authorized Dhamma Teacher badges, and sashes were presented to those who had undertaken the Ajivatthamaka Sila for life.

In 2004 the group agreed that Upasakas Sumedha and Mahinda should jointly run the group and assume some of the teaching duties. This arrangement has proved very satisfactory. Nowadays our group meets three times a month. One of those meetings is open to the general public so that they can get a taste of Buddhism. At the end of the month we invite Ven. Piyatissa to visit us, and our other meeting is held on a Tuesday evening and consists of a Puja followed by a Dhamma talk. During the year we also arrange some one-day retreats and hold a Vesak Celebration in May.

The original intention of the founders was that the group should be somewhere people could learn the original teachings of the Buddha, and 15 years later, it is pleasing to be able to say that the group is still fulfilling that role very well



Mindfulness (*Sati*) is the direct way for success, happiness and peace

Pali word `sati` simply means mindfulness. Be mindful whatever activities you are engaged, Physical or psychological. Mindfulness helps to bring the mind under control.

Normally minds do not stay in present movement. It wanders into the past or into the future avoiding the precious moment of `now and here`. Things keep changing constantly. If the mind has the habit of wandering, we never get the chance to face the reality, because, the rapidly wandering mind forces us either to the dead past or imaginary future. This is the cause for suffering. Why does the mind do not stay in the present moment, because of its blind reaction. When the mind conditioned with the ignorance `Avijja` the immediate result is blind reaction through deep-rooted desires (*thanha*). Normally, a mind reacts two ways. Positively and negatively. When come to contact things we like, we feel to get and keep them, the things we do not like aversion, repulsion is the result. In these both cases, unlimited desires and very powerful negative forces, anger, hatred etc occupy the mind, only bringing suffering and unsatisfactoriness into the life.

Understanding about our own mind is the only way for lasting peace and happiness. Sati or mindfulness is the only way of Understanding about our own mind.

Then what is mindfulness? Mindfulness or *sati* simply means be fully aware whatever activities you are doing, either physical or mental. When walking be mindful of walking. Sleeping only sleeping. When angry, be aware anger is presence never react blindly. When practising mindfulness, we begin to realise, the true nature of the mind. This insight into the mind culture is very important part of right understanding. (*samma ditthi*)

Now lets see how can this technique of mindfulness can effect in our every day activities. Imagine you attend a lecture. When you are in the class, this means your body and mind should stay together in the class paying full attention what is happening in the class `now and here`. If your body is in the class, but your mind is wandering, (regret about the past or dreaming about the future) you never get the chance to see and hear what is actually going on in the class, because you are not here and now. You are wasting your valuable energy and time. When you find you are not quite sure about what is taught in that particular day, then you have to ask your classmates or spend more time reading. But you may not get the desired

result. Even though you get some success, then you find you had to spend your valuable energy and time unnecessarily. This brings unhappiness and worry into your life. If you never get the desired result then all forms of negative feelings, such as, frustration, anger enter into your life. These negative feelings easily could effect your entire life as a student.

On the other hand if you were able to use the `technique of mindfulness` you are able to get the intended result and may increase your confidence and interest in study, bringing peace and happiness into your life.

Not just in studies, but this technique of mindfulness usefully uses for our every day activities in the life, Peace and lasting happiness is guaranteed.

Not just every day life, *sati* takes you to the deeper understanding about the life and the world. It also helps to develop the superficial common knowledge in to the wisdom.

For more information about mindfulness meditation, please read the `Four foundation of mindfulness` (Satipatthana Sutta No.10 Majjimanikaya or No.22 Dighanikaya)

Venerable Pidiville Piyatissa

Donations

Ketumati Buddhist Vihara Trust is a registered charity, dependent on voluntary donations from well wishers like you. We need your generous support to meet the day to day running cost of the Vihara. If you like to make a donation please write your cheques in favour of – **Ketumati Buddhist Vihara Trust**- & send it to the temple or inquire from the temple for further details.

**Ketumati Buddhist Vihara,
3, Pretoria Road, Oldham, OL8 4NH.
Tel. 0161 6789726.**

Thank you for your generous support.

CHILDRENS PAGE

**Result of the examination held on Sunday 3rd
December 2006.**

Buddhism: Level: 1. Proficiency in Buddhism (*Dhammacarya*) Part Two

Name	Marks Of The Mock Examination Paper: 1 Paper: 2		Marks Of The Final Examination Paper: 1 Paper: 2		Overall Marks & the Grade
1. Dinithi Hennayake	84	66	92	84	326 Pass (Merit)
2. Pramudi Wijesiri	72	77	76	81	306 Pass (Merit)
3. Lahiru wijesiri	76	65	72	84	297 Pass (Merit)
4. Malithi hennayake	***	***	96	91	187 Pass (Merit)
5. Lusanthi Wijesooriya	68	38	76	81	263 Pass (Merit)

THE FIVE ADVANTAGES IN MORALITY.

In the Maha Parinibbana Sutta, the Buddha expounded to the people of Patali village that a man of virtue can gain live advantages.

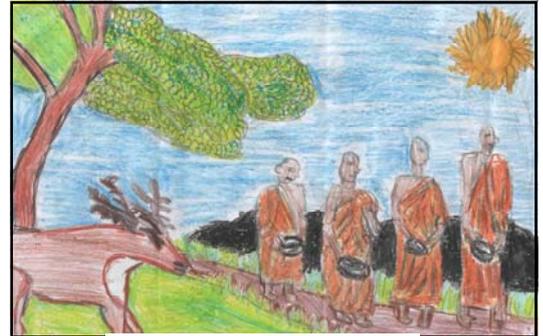
These advantages are:

1. Acquired much wealth.
2. Surrounding by a shining good reputation preceding him wherever he goes.
3. Entered into society of any social status with complete confidence and relaxed demeanour.
4. Died calmly and unconfused.
5. Obtained a happy rebirth in heaven with his lifelong virtuous actions.

By Lahiru Wijesiri.

Key Stage 2

Name	Marks Of The Mock Examination Paper: 1 Paper2		Marks Of The Final Examination Paper: 1 Paper: 2		Overall Marks & the Grade
1. Pasan Fernando	92	67	88	88	335 Pass (A)
2. Shaluka Jayawardena	80	65	68	83	296 Pass (A)
3. Sameera Hettipatirana	80	47	76	55	258 Pass(B)
4. Ayoni Medagoda	***	***	72	75	147 Pass (A)
5. Duwani Amarathunga	***	***	68	66	134 Pass (B)
6. Yasasvi Jayawardana	***	***	60	48	108 Pass (c)
7. Akil Popatkar	48	20	***	***	68
8. Ishara De Silva	16	30	***	***	46



By Sameera Hettipatirana

**Whoever destroys life,
disregards truth,
is sexually irresponsible,
takes what is not rightfully theirs,
and heedlessly indulges in drugs,
destroys the very roots of their own life.**

Dhammapada – 246-247 verses

Ketumati Dhamma School Time Table for the Year 2007

2.00pm	Observance of Precepts and Vandana
2.15pm	Buddhism
3.00pm.	Sinhala/ Buddhism
3.45pm	Drink Break/ Interval
4.00pm	Music Class (Please contact Mrs. Mallika Liyanarachi for details. Tel. 01925 604 808)

(Normally, Dhamma School is held on the second Sunday of each month from 2.00pm- 5.30pm. change of the date will being formed in advance)

KATINA CELEBRATIONS 2006



The 7th Katina Celebrations of Ketumati was held at Polish Social Club on Sunday 29th October 2006. The Katina Celebrations was sponsored by Drs. Daya & Shanthi Wikramasinghe and Dr. Sri Lal & Mrs Ratna Dias together with their children.

Ten members of the Maha-sigha including the Most Venerable Yalegama Candakitti Maha Thera, Sri Lanka and Ven. Maratugoda Uparatana Thera from Sweden participated at this important ceremony.

Around three hundred devotees from Manchester, and surrounding areas such as Bolton, Burnley, Leeds, Liverpool and Stork-On Trent attended the ceremony.

Sermons explaining the significance of offering of kathina rob in both Sinhala and English delivered by Ven. Udagama Chandalankara Thera and Ven. Kirimeti-yane Dhammika Thera respectively. Upasaka Dhammika (Duncan) from Kendal read the '*Vitakka santana Sutta*' from *Majjimanikaya*.

For the first time, certificates and awards were handed over to the students of the Keumati Dhamma School.



Vesak Celebrations of Ketumati 2006.

Very special Vesak Celebrations were held on Sunday 14th May 2006 at Polish Social Club. This is the first times a Vesak Celebrations held in this nature. Over one hundred people from different age groups observed eight precepts in the morning and spent whole day practising meditations and listening Dhamma sermons and taking part in Dhamma discussions.

The Vihara intends to hold similar programmes in the future.

Sri Lankan New Year Celebrations 2006.

Sri Lankan New Year Celebrations held on Sunday 7th April 2006 at Polish Social Club. The ceremony started with religious observances and offering alms food to the members of Maha Sangha.

After the lunch, the participants were entertained with the traditional Sri Lankan signings, games and dancing.

Around three hundred devotees from Manchester, and surrounding areas such as Bolton, Burnley, Leeds, Liverpool and Stork-On Trent attended the ceremony

Ketumati Buddhist Vihara Monthly Dhamma Sermons 2006

<u>Month & Date</u>	<u>Speaker & Topic</u>	<u>Name & Tel. of the sponsor</u>
7 th January	Ven. Pidiwille Piyatissa Getting the message of the Buddha	_____
4 th February	Ven. Siridhamma	_____
4 th March	Chief Monk of Burmese Vihara Manchester	Dr. Tilak & Mrs. Nimala Perirs and Family
3 rd June	Ven. Assaji	Mr. Bingunath & Dr. Nelukshi Ingirige and Family
1 st July	Ven. K. Gunawansa	Mr. Suminda and Mrs. Gimla Disanayake
5 th August	Ven. W. Seelagavesi	Mr. Suminda and Mrs. Gimla Disanayake
2 nd September	Ven. Udagama Jinalankara	Mr. Duncan Fisher(Dhammika)
7 th October	Ven. Prof. Dhammavihari	Drs. Senerath & Hiranthi Yapa & Family
9 th December	Ven. Bhikkhu Bodhidamma	Dr.I.Ariyawansa & Dr.Sarat Perera

NEXT DHAMMA SERMON

(In English)

Topic
Renunciation as explain in
Potaliya Sutta

By
Ven. Kirimetiyaane Dhammika

On Saturday 03th of February 2007
Commencing at 7.30pm
At
Ketumati Buddhist Vihara

Day Meditation retreat and
Dhamma Discussion
On Sunday 04th of February 2007
Commencing at 9.00am

This sermon is sponsored by
Mr. Oliver Smith & Family

ALL ARE WELCOME

NEW YEAR CELEBRATION AT KETUMATI



The Significance of the Vitakkasanthāna Sutta (MN 20)

(The Removal of Distracting Thoughts)

By Upāsaka Dhammika (Duncan Fisher)

In our life we may often find unwholesome thoughts such as anger, jealousy, covetousness or cruelty appearing in our mind. But the Buddha has warned us that whatever we frequently think about will eventually become the inclination of our mind. That is why the second of the four Right Efforts advises us to remove these unwholesome thoughts when they arise. In the *Vitakkasanthāna Sutta* the Buddha explains five practical techniques that will accomplish this, and in this essay I will look at each method in turn

Firstly, when we find unwholesome thoughts in our mind then we should try to replace the mental sign that is producing those thoughts with a wholesome sign. For example, in the case of hatred we could replace it with goodwill (*metta*). Strong sensual desire can be countered by contemplating the unattractive aspects of the sensual object. In the case of delusion we can contemplate the teachings that the Buddha has given. The Buddha likens this technique to the way a carpenter uses a fine peg to knock out a coarse peg.

Once unwholesome thoughts have arisen they influence our thinking in a way that tends to reinforce the unwholesome state of mind. If it is left unchecked, this process can spin out of control. By introducing a wholesome sign into the mind we are starting a new chain of thought. Once our mind has become interested in the wholesome sign then it will generally continue in that direction.

If we find that unwholesome thoughts remain after we have used the first technique we have to move on to examining the danger of the unwholesome thoughts. This technique occurs in many places in the Sutta Pitaka and it appears that it can attack our unwholesome tendencies at a very deep level. We contemplate all the trouble these unwholesome thoughts can cause for ourselves and others. Another point to consider is that if other people knew what we were thinking they would be dismayed – why should we allow ourselves to think thoughts that are unworthy? The Buddha illustrates this with a vivid simile of someone young and good looking who has the carcass of a snake or a dog or a human being hanging around their neck. It would be so repulsive that they would want to get rid of it straightaway.

However, if we still find unwholesome thoughts in our mind after examining the danger in them, we move on to the third method. Here, we try to forget the thought and we don't give it our attention. Thoughts need our attention for them to exist, and if we

take it away they cease. Bhikkhu Bodhi says one simple way of applying this method is to go for a walk. This in itself may be enough to dispel the unwholesome thought. Another way of applying this method becomes possible if we are very alert and can catch the point where the mind is deciding whether to engage with the thought. If we tell it not to, the thought can be stopped before it can cause trouble.

Again we may find that using this third method has still not eliminated the unwholesome thought. We then move on to the fourth technique, which is translated as “stilling the thought-formation of that thought”. To me, this means that we try to calm down the conditions in our mind. For example if hatred has taken control, then our mind will feel like it is boiling. We have to try to cool it down. Bhikkhu Bodhi uses a technique of simply watching the process of the thoughts forming. As he watches he finds that the process starts to slow down until eventually it stops. Another useful technique is to relax any tension in our body. These tensions often arise from the tension in our mind and help to support it.

The fifth method is to be used only if all else has failed. Here we summon our energy and by sheer force of will we “beat down, constrain and crush mind with mind” in order to remove the unwholesome thought. Bhikkhu Bodhi points out that although this was the method the Bodhisatta relied on during his years of ascetic practice, he later realised that this is actually the method of last resort.

have found these five techniques invaluable for navigating through everyday life, however, it is important to note that the Buddha aimed this discourse at monks who are pursuing the higher mind (*adhicitta*). When these techniques are used to produce a mind that is “steadied internally, quieted, brought to singleness and concentrated” we are using them to their full potential, because a mind with those qualities can give rise to liberating wisdom. It is this factor that will permanently eradicate our unwholesome tendencies and bring us to the supreme refuge from suffering - *Nibbāna*.

(Much of this article was inspired by an excellent talk by Bhikkhu Bodhi which can be downloaded from: www.bodhimonastery.net/MP3/M0039_MN-020.mp3. I am also indebted to Mr Titus Gomes for his helpful comments)

***Never by hatred is hatred conquered, but by
readiness to love alone. This is eternal law.***
(*Dhammapada*, No.5 verse)

POYA (OBSERVANCE) DAYS – 2007
[Revised Dates]

Moon Phase Poya	☾ FIRST QUARTER	☉ FULL MOON	☾ LAST QUARTER	● NEW MOON
DURUTHU (DEC/JAN)	27 DEC 06 (WED)	03 JAN 07 (WED)	11 JAN 07 (TUE)	18 JAN 07 (THU)
NAVAM (JAN/FEB)	25 JAN 07 (THU)	01 FEB 07 (THU)	10 FEB 07 (SAT)	17 FEB 07 (SAT)
MEDIN (FEB/MAR)	24 FEB 07 (SAT)	03 MAR 07 (SAT)	12 MAR 07 (MON)	18 MAR 07 (SUN)
BAK (MAR/APR)	25 MAR 07 (SUN)	02 APR 07 (MON)	10 APR 07 (TUE)	17 APR 07 (TUE)
VESAK (APR/MAY)	24 APR 07 (TUE)	01 MAY 07 (TUE)	10 MAY 07 (THU)	16 MAY 07 (WED)
ADHI VESAK (MAY/JUN)	23 MAY 07 (WED)	31 MAY 07 (WED)	08 JUN 07 (FRI)	14 JUN 07 (THU)
POSON (JUN/JUL)	22 JUN 07 (THU)	30 JUN 07 (SAT)	07 JUL 07 (SAT)	14 JUL 07 (SAT)
ESALA (JUL/AUG)	22 JUL 07 (SUN)	29 JUL 07 (SUN)	05 AUG 07 (SUN)	12 AUG 07 (SUN)
NIKINI (AUG/SEP)	20 AUG 07 (MON)	28 AUG 07 (TUE)	04 SEP 07 (TUE)	10 SEP 07 (MON)
BINARA (SEP/OCT)	19 SEP 07 (WED)	26 SEP 07 (WED)	03 OCT 07 (WED)	10 OCT 07 (WED)
VAP (OCT/NOV)	19 OCT 07 (FRI)	25 OCT 07 (THU)	01 NOV 07 (THU)	09 NOV 07 (FRI)
IL (NOV/DEC)	17 NOV 07 (MON)	24 NOV 07 (TUE)	01 DEC 07 (WED)	09 DEC 07 (TUE)
UNDUVAP (DEC/JAN)	17 DEC 07 (WED)	23 DEC 07 (THU)	31 DEC 07 (THU)	07 JAN 08 (MON)

ALL ARE WELCOME TO PARTICIPATE IN RELIGIOUS OBSERVANCES AT THE VIHARA ON ALL POYA DAYS

REGULAR PROGRAMMES AND SERVICES OF THE TEMPLE

Daily Programmes and Services

- ❖ 6.00am-8.00am Morning Chanting and meditation
- ❖ 7.00pm-9.00pm Evening Chanting and meditation

Weekly Programmes and Services

- ❖ 7.30pm- 9-30pm (Wednesday) Meditation and Dhamma Discussion
- ❖ 7.30pm- 9-30pm (Sunday) Meditation and Dhamma Discussion
- ❖ 2.00pm-6.00pm (Thursday) Ven. Piyatissa the Chief Monk of the temple visits the university of Manchester for Chaplaincy Service

Monthly Programmes and Services

- ❖ 7.30pm-9.30pm **Dhamma Sermon** by a invited guest Monk (on every 1st Saturday of the Month)
- ❖ 9.00am-6.pm **'Full day meditation retreat'** at Ketumati Vihara (on every 1st Sunday of the Month)
- ❖ 1.00pm-5.00pm **Sunday Dhamma School for Children** (on every 2nd Sunday of the Month)
- ❖ 9.00am-6.pm **'Full day meditation retreat'** at Plais-tow Buddha Vihara, East London (on every 3rd Saturday of the Month)
- ❖ 4.00pm-7.00.pm Dhamma Discussion followed by Meditation at Stroud (Gloucester shire) (on every 3rd Sunday of the Month)
- ❖ 2.30pm-5.30pm **Meditation and Dhamma Discussion** at Kendal (on the every last Sunday of the Month)

Annual Programmes and Services

- ❖ Sinhala new Year Celebrations (Normally held in April)
- ❖ Buddha Jayanthi Celebrations (Normally held in May to Commemorate the Triple events of the Buddha)
- ❖ Kathina celebrations (Normally held in October or November)

In additions to the above programmes and services we arrange monks to visit schools, colleges to give talks on Buddhism and hospitals to give blessing to our sick devotees. We also perform funeral services and give blessing on various occasions such as birthdays, house warming etc.

New Year Celebrations 2007

(අළුත අවුරුදු උත්සවය)

New year Celebrations will be held At Polish Centre (near the Ketumati Buddhist Vihara premises) on 22nd Sunday, April 2007.

(Full Programme will be sent in due time)

All are cordially invited to attend for the programme.

Special on coming Programmes for 2007.

Bhikhuni Kusuma Visits to Ketumati Once again in June/ July. There will be a full one day Programme. Date to be confirmed. Most Probably on Sunday the 1st July 2007.

The Vihara intends to invite professor Dhamma Vihari Thera, Sri Lanka to observe 'Rainy retreat' in the Vihara There will be special Dhamma talks and discussion during the retreat.

Vesak Celebrations 2007

(වෙසක උත්සවය)

Vesak Celebrations will be held At Ketumati Buddhist Vihara premises on 5th Saturday and 6th Sunday, May 2007.

❖

Saturday Programme
Day Meditation Retreat
(9.30am-5.00pm)

❖

Sunday Programme
Open day

Morning and Evening Services

(Full Programme will be sent in due time)

All are cordially invited to attend for the programme.

ALL ARE WELCOME